

March 20  
1930

CENTENNIAL YEAR

1930

AUXILIARY GUIDE NUMBER FOR APRIL

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840

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*“Reading the experience of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose.”—JOSEPH SMITH.*

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ACTIVITIES OF THE GERMAN-AUSTRIAN MISSION\*

ELDER HYRUM W. VALENTINE

I AM delighted to greet you, my brethren and sisters and friends, in this great Tabernacle. I am also delighted to bring you the very kindest greetings from the Saints of the German-Austrian Mission, among whom we have had the privilege, just recently, of labouring. I also desire to extend to the congregation in general, and to the members of the choir in particular, greetings from President Kimball. He is enjoying the spirit of that work, and we believe that he is going to make a most unusually successful mission president. His son is labouring as a missionary in France.

I am also delighted to bring greetings to you from our missionaries. I was deeply impressed with the mentioning of our missionaries in the prayer of Brother Thomas. I have often said to our missionaries in the field: “Brethren and sisters, boys and girls, called and sent out into the world to preach the Gospel, we have the support of all the people at home. The little children kneeling at their mother’s side may forget some of the officials of the Church; they may forget some of those for whom they should pray, but I am sure they do not forget the missionaries; and with such support and with such interest, we cannot fail.

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\*From an address delivered in the Tabernacle, at Salt Lake City, Utah, U.S.A., on Sunday, February 9th, 1930.

Let us do our best and do it every day." And so, I bring greetings from a hundred and fifty missionaries labouring in the German-Austrian Mission, with headquarters at Dresden.

#### REPORT OF MISSION

I am sure you will be somewhat interested in a brief report of that mission. It is one of the youngest missions in the Church, notwithstanding the fact that the Gospel has been preached there for a great many years. The German-Austrian Mission was organized in 1925. At that time the Swiss-German Mission was divided and the new part became the German-Austrian Mission. These two missions are about equal in size—the German-Austrian and the Swiss-German—the German-Austrian, as I have already stated, with headquarters in Dresden, Germany, and the Swiss-German with headquarters in Basel, Switzerland.

We have in the German-Austrian Mission 7,425 Saints—members of the Church. Of that number 4,936 are under the immediate presidency and direction of their own numbers. That is quite an innovation, and a very splendid one, I am sure. President Talmage pointed out to us very clearly that in the Church of Jesus Christ of Latter-day Saints we have two ministries—a local ministry and a traveling ministry; and the missionaries who are called and sent into the world to preach the Gospel are a part of the traveling ministry and should be relieved, as far as possible, of the responsibility of presiding over branches, Sunday schools, Mutual Improvement Associations, and so on.

So we are pleased to say that two-thirds of the Saints of the German-Austrian Mission are being guided and directed by brethren and sisters of their own branches. We are also pleased to state that thirty-seven of these branches, the principle branches of the mission, make up these five thousand Saints. We have seven hundred and eighty brethren who hold the Priesthood, very largely the Aaronic Priesthood, but in some cases we also have brethren holding the Melchizedek Priesthood, in presiding positions. We are doing missionary work in one hundred and three cities in that mission. During the time we were there we opened up forty-four new cities. The mission increased from eight districts to fourteen, and already since our departure, President Kimball has organized two other districts, so that we have to-day sixteen districts in that mission.

One of the most interesting and encouraging things in our missionary work in Germany to-day is the support which we are receiving from the German government. We are holding meetings in twenty-seven of the very finest school buildings. We are given their assembly rooms and auditoriums for our general meetings, and as many class rooms as we need for our departments. It is indeed a very wonderful change.

This is the third time I have been in Germany doing missionary

work. On both former occasions the government was not in harmony with, or in favour of our work, which made our missionary work rather difficult, though the people have always been very susceptible to our message when we have had an opportunity to get it before them.

We have more than six hundred Boy Scouts in that mission. Because of the very splendid work that has been done in the stakes of Zion and in the wards throughout these valleys of the mountains, we were selected with one other group in Germany, that of the Spaehel Bund, to make the unit which received recognition from the International Scout Bureau at London. We also received an invitation to send a contingency as large as we could to the world Boy Scout jamboree at Birkenhead, England. We were very glad to be represented there by twenty-five of our own boys out of a total of two hundred Boy Scouts from Germany, notwithstanding the fact that our organization was new and rather weak. We made a splendid showing there and we were treated most cordially by the other fifty-two nations participating in that world jamboree.

We have over six hundred and fifty Bee-Hive girls in that mission, and I would like to leave my testimony with the mothers and girls that I believe this Bee-Hive work has a most promising future. If time would permit, I might relate a great many circumstances where the outside world has come in touch with this Bee-Hive work, with most gratifying results. One little circumstance must suffice.

#### SUPPORT OF PRESS

A year ago we were holding a dedicatory service of a new hall in Bautzen, a city of about forty-five thousand inhabitants. The editor-in-chief of the most important newspaper of that city was present at those services. After the opening exercises were over, the leader of the branch said: "We have a group of Bee-Hive girls in this city, numbering eight, and although we have no regular Mutual Improvement work in this branch, we will turn the time over now to these girls, to carry out the program which they have prepared for this dedicatory service."

I want to say to you that the program was most commendable. At the close of the exercises the editor of the paper came forward and said: "I have two daughters, sixteen and eighteen years of age, and if this Bee-Hive work can do for my daughters what it has done for these young ladies who have carried out this most excellent program, I would like to have my girls join this work immediately."

In the afternoon we held an open air meeting, and he came with one of his daughters to that service. After the meeting was over he said: "Why men, this is most wonderful, entirely different from anything that I have ever seen or anything that

I have ever heard with respect to your work and your people. I am sorry I will not be able to attend your meeting this evening, but I shall send both of my daughters to represent me."

Suffice it to say that the following day the newspaper write-up which he gave us could not have been better had it been written by one of our own editors, a most marvelous tribute to our work.

So I repeat, this work is just in its infancy and I expect it to go into the world, and people who are aggressive and progressive and awake and eager to climb, and to develop the attributes which they have will be glad to welcome it. I have heard President Kimball in his ministry in that mission say: "The time is not far distant when the world is going to come to ask us to bring to them this grand and marvelous work which we have now in development."

I am delighted to say to you that we have fifty-two organizations of the Relief Society, numbering more than one thousand seven hundred women and young ladies, and a most marvelous work is being accomplished.

I feel perhaps I should not give you more details about missionary work, but I do appreciate the opportunities that I have had of going into the world and bearing testimony to the restoration of this great and glorious work. I have endeavoured at all times to be in touch with the Spirit of the Lord, to be guided and directed in all my work and in all my ministry by the inspiration of heaven.

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## JOSEPH'S SENSITIVE CONSCIENCE

(JOSEPH SMITH SKETCHES—No. 7)

IN THE midst of the persecution resulting from his claim to have had a heavenly vision, Joseph learned another important lesson. Those who possess truth have inward peace, and that is God's best gift to man. He knew that he was to join none of the churches, therefore the religious excitement of the day did not disturb him. He knew that the Lord yet speaks to His children, and his mind was thereby lifted to high planes of spiritual contemplation. Though persecution was heaped upon him, he enjoyed a sweet reward.

During this time the Smith family were diligently seeking to establish themselves upon their farm, and to supply themselves with the necessities of life. Every member had to contribute something to the welfare of the family. Mother Smith herself, of an artistic temperament, engaged during spare moments in painting and decorating coverings for furniture. To the men, manual labour, on their own farm or for neighbours, was the only opportunity for earning. The family were industrious and hard-work-

ing. Joseph's vision and the consequent antagonism hindered somewhat their material progress.

Joseph spent the next three and one half years, from the spring of 1820 to the autumn of 1823, in labour on his father's farm, and between times wherever he could find employment. He was a marked figure wherever he went. The story of his "vision" had been scattered far and wide, and was generally mentioned whenever he was around, mostly in a derogatory spirit. Nevertheless, he always declared stoutly and fearlessly, the truth of that which he had said. He had, indeed, seen a vision, and he was bold enough to affirm its truth. The reiteration increased the persecution in volume and bitterness. Ridicule and often contempt were heaped upon him. He remarks, pathetically, in his journal, that those who should have been his kind friends seeking to reclaim him, in an affectionate manner, if he were deluded, especially considering his tender years, were among the many who persecuted him.

Meanwhile, the hearty boy grew into a sturdy youth, large of body, well proportioned and strong of muscle. He was naturally of a happy, sunny disposition, and loved the companionship of his fellow men. He was especially fond of outdoor sports, and excelled in many of them. In spite of the antagonistic bigotry of the older people, he was popular with those of his own age. His natural power of leadership gathered people around him. With these companions, rough frontiersmen in the main, he talked and laughed and told stories, and engaged in the usual pastimes of the day, not always the most refined, according to drawing-room standards. Perhaps, the persecution that he was suffering, drove him into associations that he would otherwise have avoided.

His life at this time reveals an unusual sensitiveness of conscience. He knew that he had been called of God to perform an important work and that in time he should be informed concerning it. As he mingled with his fellows, enjoyed their companionship and took part in their activities, the feeling often came upon him, that he, as one so trusted by the Lord as he had been, should refrain from all things that were not of the highest and most pleasing nature. He was deeply concerned over the matter.

He committed no great sin. He protests his freedom from any "great or malignant sin" and none have been charged against him. His life was moral and decent. The mistakes that stirred his conscience were of the kind that do not trouble the ordinary mind. He laments, in particular, his tendency, when with his companions, of "a foolish and trifling conversation." He also mentions that he "was guilty of levity, and sometimes associated with jovial company."

That he should feel condemned for such imperfections, shows again the fine fibre of his being; the sensitive reactions of his

soul. But, it was not wholly the acts themselves that troubled him, they were after all of minor consequence, but that he who had been called of God should stoop to anything unworthy of the highest ideals disturbed him greatly. He prayed with all the strength of his being for forgiveness for all his follies and imperfections.

It was this sensitiveness of spirit, this urgent desire to conform to the best ideals, to serve the Lord fully, and to turn away from all evil, that tempered and made useful and lovely, the independence, courage and hunger for truth that had characterized him from boyhood. This quality of the spirit fitted him as none other for the work that lay before him.

Such was the youth, Joseph Smith. Such were some of the forces that moulded his character. Truth had won him to her side and error was persecuting him. God had spoken to him and men held him in contempt. He was tried seven times seventy times, in the fire, and his strength increased.

Three years and a half after his first vision, during which time he had learned much and grown greatly in life's experience, as in personal power, he received his second vision.—W.

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## NEW LEVELS FOR OLD

ELDER STEVEN D. HOWELLS

AT THE outbreak of the great World War, many industries suffered losses, while others were stimulated. One of the industries favoured was the fountain pen business. From training camps, trenches, shipboard and hospitals, came a sweeping demand for fountain pens. Millions of new pen-users were added to the old; and soldiers, sailors and nurses continued to be fountain pen users when they resumed civilian life.

But in 1921, pen sales declined, and continued to decline in 1922. Something had to be done to turn the sales record upwards again. To do this, two things were essential: 1. To introduce a pen so much better than the old ones, that the world would hail it with acclaim. 2. To inaugurate an improved method of advertizing fountain pens.

This was the plan formulated by one of the fountain pen companies: A new pen, which outclassed all others in beauty and quality, was introduced. Investigators, as they were termed, were sent to small towns and large cities; they stopped people on the streets, in their stores and offices; they visited homes, schools and banks, and talked with men and women of all classes. They asked those whom they approached to try out the new pens and compare them with others on the market. The result was favourable, for this new method advanced the sales records to new

high levels. The arrival of the new pen and the new method of advertizing it, saved the fountain pen market.

When Christ came upon earth, the true Gospel market was dwindling; the people were content with old methods, old religions mixed with superstition, and with other worn-out philosophies of men. He brought with Him a new religion—older than the earth, but new to the darkened minds of men—and He put it on the market under a new advertizing scheme. He chose twelve men to help Him sell His message to the people; and after the business grew, He chose seventy other men and sent them out with the Gospel plan. They talked with the people in the highways, in the byways; they visited the homes of the people, the market places, and other places of business; they taught in the synagogues and preached in the streets. They were good advertizers. The message they brought was for the salvation, not for the religious market, but for the souls of men; and those who were chosen of the Saviour to investigate the spiritual condition of the people and acquaint them with the truth, worked assiduously in the cause. Thus many were saved from ignorance, and Christianity was established.

History, however, repeats itself. After the death of Christ and His Apostles, the professors of Christianity added other lines of endeavour—pagan doctrines, ideas of men—and did away with revelation and other true Gospel principles. They still operated under the name of Christianity, but they had discontinued the service, salvation and light of truth established by the Master. In time, the midnight gloom of untruth was broken by God the Father and His Son Jesus Christ, as they appeared in vision to the boy Prophet, Joseph Smith. A new creed—"Mormonism," so-called—new to minds blinded with error, yet the same true Gospel introduced in the Meridian of Time, by Christ Himself—appeared in the world. Messengers of truth, "Mormon" missionaries, were sent far and wide, under the direction of the First Presidency of the Church. Apostles, Seventies, Elders, Priests, Teachers and others holding the Priesthood—authority from God—went forth teaching righteousness to men. They gave a new religion for old, time-worn beliefs; they gave truth for error, and brought many to the light and salvation of Jesus Christ. They are still going forth, and patiently, diligently, they are striving to show the people of the world the way to life eternal.

There are new high levels of truth for all truth seekers; and as truth is achieved, as it is learned and lived, old levels of ignorance depart. New levels for old! Who will investigate and buy?

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WE are truly blessed in the agency which God has given us to receive or reject whatever is presented to us.—WILFORD WOODRUFF.

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THURSDAY, MARCH 20, 1930

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### EDITORIAL

#### A SPIRITUAL GEM

A REVELATION of exquisite beauty and vast meaning was received by the Prophet Joseph Smith in the month of March one hundred years ago. It appears as section nineteen of the Book of Doctrine and Covenants. Among its many teachings two stand out boldly.

Eternal or everlasting punishment is not unending punishment. Every man must pay the full price of his sins, modified only by the gifts that follow full repentance, but there will be an end, sometime, to the judgments incurred because of sinful acts. Mercy walks with justice throughout the eternities. The Lord declared to the young Prophet:

It is not written that there shall be no end to this torment, but it is written endless torment. . . .

Behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore—

Eternal punishment is God's punishment.

Endless punishment is God's punishment.

The Lord is to determine the degree of punishment! Judgment is to be proportioned to the sin!

This was as new light to a world that for centuries had been threatened, by apostate priests, with torment in a burning hell, throughout never-ending time. This was a rational explanation of divine justice. This conformed to the love of God which is the foundation of the Gospel. Such doctrine did not encourage sin, but the sinner.

Throughout the century, men and churches everywhere, have forsaken the former, harsh, impossible doctrine of future punishment and have accepted the new-old doctrine of tempered justice with all its implications of eternal hope. The latter-day Prophet led the way.

The mission of the Saviour is set forth with equal plainness in this revelation.

Jesus, the Christ, came on earth in obedience to a foreordained plan. He said that He had "accomplished and finished the will of him whose I am, even the Father, concerning me." Thus He became a perfect example of yielding oneself to the will of God.

The suffering that His mission required was intense, the agony of a God, beyond the understanding of mortal man. "Which



suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink.” Yet he rejoiced to suffer “these things for all, that they might not suffer if they would repent.”

The reward to follow such a voluntary sacrifice was as glorious as the pain was terrible. He subdued all things unto Himself, and became possessed of all power, even to the destroying of the old enemy, Satan. At the end of earthly time it will be the Saviour who shall pass judgment upon the inhabitants of the earth, “judging every man according to his works and the deeds which he has done.”

Jesus is our Leader, our Brother; it is His Church; He is the central figure in the plan of salvation; He will guide us back, if we yield ourselves to His law as He yielded Himself to His Father's will, into the eternal presence of God, our Father.

Simple, clear, beautiful doctrines! They fit well into the truth-structure of the Restoration, and they meet the outreaching of the comprehending mind. The revelation closes with penetrating words:

Canst thou read this without rejoicing and lifting up thy heart for gladness?

Or canst thou run about longer as a blind guide?

Or canst thou be humble and meek, and conduct thyself wisely before me? Yea, come unto me thy Saviour.

After one hundred years, when the good fruits of the Restoration are so plainly visible, we sense a keen gratitude for the enlightening, comforting truths of the Gospel of Jesus Christ.—W.

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## RELIEF SOCIETY

THE CENTENNIAL LESSON BOOK is available and may be procured from the missionaries in your district. It is the hope of those who have prepared the booklet that it will be read carefully by every woman who is a member of the Church and many others. It contains much of interest to all members and investigators, whether or not they are members of the Relief Society. You will be richly repaid for a careful study of its contents.

*The Plan of Study* is to take the Book of Mormon lessons for the first period of the month; a Home and Health lesson for the third; and a Women-Founders lesson for the fourth period. The second period of the month is for teachers' reports and all necessary business. Sewing or any desired work may be done. It is strongly advised that during this evening some interesting reading may be given from

*The Relief Society Magazine*. This is our paper and our means of keeping in touch with the General Relief Society of our Church.

Each Society should, if at all possible, send in at least one subscription, and the numbers may be passed around amongst the members. The magazine is always full of interesting material, especially to Relief Society workers.

An invitation from the editor of the *Millennial Star* has been extended to all Relief Society members to send in some interesting material for the *Star*, which is our own mission paper, printed and maintained for the benefit of every member of the Church in these lands. It is your paper; make it really yours by letting your own needs and precious thoughts and experiences be known and shared by others for their benefit.

A few articles were sought for the Relief Society anniversary number. A splendid response was made; some of those not used in that issue will appear later. Now, you are all invited to send in your best contribution for the benefit of the *Star* readers. However, no one must feel hurt or discouraged if the first article is not printed. In the "writing game," as in every other one in life, if not successful the first time, we must try, try again.

The real spirit of Relief Society work, as of the Gospel itself, is to encourage every member in the daily use of every gift for the uplift of others. Thereby each individual is blessed and benefited beyond any earthly power of reward. An earnest labour for a righteous purpose means growth: Eternal growth means an approach to Godhood, and the presence of our Heavenly Father. There is a rich reward for every effort put forth in this righteous cause.

L. D. W.

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SLOGAN: "We Stand for a Greater Appreciation of Our Centennial Year by Looking for Others' Virtues."

To some people, it is a burden to have been born of poor parents. The lack of wealth, and a family tree rich in royal blood and deeds of social heroism are most discouraging. All of us are inclined to view with a certain degree of wistfulness those of our fellowmen who occupy positions of state, whose names call for cheers and expressions of praise; this is one of the peculiarities of human nature. But people who gain fame are not the only type of heroes. Only those of a noble character can overlook faults and pick out the virtues of others.

We who are members of the Church of Jesus Christ of Latter-day Saints should feel most fortunate in living during the hundredth anniversary of the reestablishment of this Church upon the earth. And particularly so because this Gospel teaches us to watch for opportunities for helping our fellowmen—the real basis of "Mormonism." There is no room for jealousy or dissatisfaction in the Gospel of Jesus Christ, as there is enough work to keep everyone busy. With all due respect to those who have achieved political and social esteem, they will not gain the type of

respect and blessings of the hereafter that will be ours if we are true Latter-day Saints, and, among other things, if we look for the good qualities of our associates.

This is our opportunity to do our part in making the Centennial Year the greatest in our history. What happened one hundred years ago means more to us than any other event since the birth of the Only Begotten, and it is our privilege and duty to continue that good work then commenced. How can we do it? We must simply be our own natural selves and be proud of our membership and work in this Church; then we should firmly resolve to engender a greater appreciation of this Centennial Year by looking for others' virtues.

TEACHER TOPIC FOR APRIL: "A Life In Harmony With Our Leaders—Humility."

Central Theme: To be true followers of our leaders, we must be as they were and are—humble.

I. The stepping-stone to progression, both temporally and spiritually, is the making of oneself humble; for

A. Humility of mind will lead to better bodies and keener intellects, as

1. We will be better able to understand the practical value of the Word of Wisdom, and how to use it, and

2. We will be better able to appreciate the historical and spiritual parts of the Scripture, and

B. We will be able to place ourselves in tune with the teachings of the Saviour, as He commanded; for

1. "Whosoever therefore shall humble himself . . . the same is greatest in the kingdom of heaven;" and

2. We can never understand what God wants us to do or understand if we are not humble.

J. B. L.

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### SUNDAY SCHOOL

THE Sunday School lesson outline for the month of April has not been received. This information will be included in the next issue of the *Millennial Star*.

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### MUTUAL IMPROVEMENT ASSOCIATION

SLOGAN: "During this Centennial Year, We Stand for the Fullest Development of Self Through Personal Purity and Obedience to All Other Latter-day Saint Ideals."

*First Night.* "Personal Purity." Indicate how Joseph Smith's life was one of personal purity.

*Second Night.* "Personal Purity." Show how personal purity was a dominant factor in the activities of Brigham Young.

*Third Night.* "Personal Purity." Do you think that personal

purity was contributory to the success as a leader, as was attained by President John Taylor? Explain.

*Fourth Night.* "Personal Purity." Indicate a few of the guides for one's personal purity as are found in the Latter-day Saint teachings.

(Note: Due to an oversight, the slogan outline and preliminary program for what was thought to be the fifth night in March, were included in the Auxiliary Guide for that month. This is an error, as only four meeting nights for M. I. A.'s are in that period. Therefore, please take these extra features and use them in their proper "fifth night" places in April.)

#### PRELIMINARY PROGRAMS

*First Night.* Opening exercises. Introduction to the slogan. The song, "O How Lovely was the Morning" is suitable for the opening hymn. Let someone recite "A Poor Wayfaring Man of Grief," Joseph Smith's favourite song, and the one that was sung in Carthage Jail just before the martyrdom. If possible, have the song "The Seer," sung as a solo. For the closing song use "Praise to the Man."

*Second Night.* Opening exercises. Introduction to the slogan. The song, "When First the Glorious Light of Truth," is suitable for the opening hymn. Have someone read "Come, Come, Ye Saints," one of President Young's favourite songs. Have a five-minute report on some current event. Sing "We Thank Thee, O God, for a Prophet," in closing.

*Third Night.* Opening exercises. Introduction to the slogan. Opening song may be, "Go Ye Messengers of Glory." Let one of the members read the song "O Give Me Back My Prophet Dear," which was written by President John Taylor. This is to be followed by a three-minute talk on "Music in the Church." Close by singing, "If the Way be Full of Trial, Weary Not."

*Fourth Night.* Open Night. Opening exercises. Introduction to the slogan. There are so many things to command our attention during this Centennial Year, that we will have a hard time to get them all in. However, there is a feature in the month of April that must be celebrated (among other things), and that is Easter. So let us have an Easter party—should we? Good! We imagined that you would like the idea; and here are some suggestions to use: Let everyone bring something to make up a "feed," to be served later in the evening. Some time beforehand, tell one M.I.A. worker to bring a plain cake, another some apples, another some cookies, a fourth person nuts, a fifth one raisins, and so on, for as many members as you wish. Be sure and ask them personally; make them get the spirit of the evening. When everything has been brought, set it out on a table, or tables; and as each member passes in front thereof, he takes what he is entitled to, goes to where he has been sitting, and eats it there. (This is to take place later

in the evening, as will be indicated.) The first thing to do is to keep the early-comers busy; so here is something for them to do: Cut out a number of movie star heads, or advertisement pictures from the paper, and pin them on the wall. Provide each guest with a paper and pencil, and let them guess what the pictures represent, or are. Give a penny prize for the one getting the most correct. Now get two old pillow cases (and pillows) and put them at the far end of the room. Have two persons start at the opposite end from where the pillows are, run to the other end—encircling a chair at the half-way mark, empty out the pillows, put them back in the cases, and run back to the starting place again. (Prize to be a tiny lump of coal, wrapped up in a newspaper.)

Now let luncheon be served (as described above), each person present getting a portion. During the course of the meal, the person in charge of the program may call upon anyone, and everyone, in attendance, to stand up and recite a nursery rhyme of some sort, of his knowledge.

Now here is a game to interest you, I am sure: Blow the contents of an egg out through a small hole in the end, and then dye the shell. Then put as many small articles as is possible through the hole into the egg, and seal up the opening with sticking plaster. (Do this, of course, before the members arrive.) Give each one a pencil and paper, and place the egg on the table, or pass it around allowing each one to handle it, telling them the exact number of articles in the egg, and that each of them is to make a list thereof, as he thinks they might be. Give a certain length of time to make up the list, then break the egg, and give a prize to the one who guessed the largest number of articles correctly. Here is something that could be put in the shell: Bead, rubber, soap, hook and eye, bean, paper, clip, nib, shoe button, pencil, tooth pick, screw, hair pin, match, cuff link, phonograph needle, pea, tack, leaf, etc.

Now do not think that this is too big of a program for you to put on; because you have only to use what your M. I. A. membership will allow, and nothing more; but by all means give it a *try*! Also, if you can suggest anything to improve the Auxiliary Guides, write in and let us know. It is your Guide, not ours!

LESSONS. Text: (Starting with the *Millennial Star* for February 13th, and in various succeeding issues, there will be lesson material published for the M. I. A. for the seven lesson nights beginning with first night in this month, and continuing through the month of June, when two supplementary lessons will be added. These are to make up the nine lesson nights which will have accumulated by that time. Therefore get your text material from these issues.)

*First Night.* Joseph Smith. Objective: To show that the Prophet Joseph Smith was a man who created reverence among others, and one to be remembered for his contributions to modern thought. (See *Millennial Star*, February 13th, 1930, p. 108.)

*Second Night.* Brigham Young. Objective: To make clear that Brigham Young's material accomplishments and ideas upon life in general, were those of a true Prophet of God. (See *Milennial Star*, February 27th, 1930, p. 135.)

*Third Night.* John Taylor. Objective: To show that President Taylor was a man of lofty ideals, and of a nature both sufficiently strong and yet humble to put them into practice. (See *Milennial Star*, March 13th, 1930, p. 165.)

W. D. A.

## LIVERPOOL DISTRICT CONFERENCE



MISSIONARIES AT LIVERPOOL CONFERENCE

FRONT ROW, left to right: District President Eugene Romney, Jr.; British Mission President A. William Lund; Sister Josephine B. Lund, President British Mission Relief Societies; Sister Leah D. Widtsoe, President European Mission Relief Societies; European Mission President John A. Widtsoe; Elder H. Wendell Jacob, District Clerk; second row: Elder Jack Cummmard, European Mission Office; Elders Lyndon J. Hall, and William Chaston, Liverpool District; Elder Marion S. Johnston, Nottingham District; Elders Earl B. Cragun, Noel T. Stoddard and Francis E. Stock, Liverpool District; third row: Elder Hillman C. Snell, Liverpool District; Elder Richard C. Badger, European Mission Office; Elder L. Burdette Pugmire, Liverpool District; Elder C. Lewis Kinsey, Bristol District; Elders Lester H. Belliston and Leon Whiting, Liverpool District; fourth row: Elders J. Blain Freestone, J. Alvin Ritchie, Horace Cherrington, Ralph W. Oborn and Clifford Ashton, Liverpool District.

At the Liverpool District Conference held Friday, Saturday, Sunday and Monday, February 28th to March 3rd, appreciation was expressed for the blessings of a century of Gospel truth. The suggested Centennial program was well carried out. On Friday, contests were held at the "Durham House" in Liverpool in which the members of the southern division of the District participated; and at the Saint Peter's Street Assembly Hall at Blackburn, the members of the northern division met in competition on Saturday. The Burnley Branch was successful in winning the honours of the District, and were presented a silver loving cup by the District missionaries.

The Sunday sessions of the Conference were held in the I. L. P. Hall at Blackburn. The attendance was the largest experienced for a number of years. A pageant depicting the progress of the Church was enacted by the members of the District. The influences exerted by the Gospel on the lives of individuals and on the trend of world thought were portrayed by President and Sister John A. Widtsoe of the European Mission, and President and Sister A. William Lund of the British Mission.

On Monday, an inspirational missionary meeting was held, attended by those in the accompanying picture. The Elders felt spiritually benefited by the instruction received during the day. A splendid missionary banquet was given in the evening, accompanied by toasts.

The Liverpool District Conference was a time of rejoicing and thanksgiving for the restoration of the Gospel of Jesus Christ.

H. WENDELL JACOB, District Clerk.

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IN THE *Millennial Star* of March 13th, the Newcastle District Conference was erroneously reported to have been held April 22nd-24th. This should read *February 22nd-24th*.

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## FROM THE MISSION FIELD

**Doings in the Districts:** *Bristol*—An interesting evening was spent by the Cheltenham Branch M. I. A. on January 30th. A skit was well produced by the local members, and musical items and games were enjoyed. The evening's feature was a lecture given by the manageress of a food reform store which proved to be strictly in accord with Word of Wisdom teachings. A Word of Wisdom menu, consisting of whole-meal sandwiches, lemonade and fresh fruit, was served.

*Hull*—On Saturday, February 15th, Scunthorpe was a centre of attraction. The M. I. A. organizations of the Hull District held a district contest. Unusual talent was displayed before a large audience. The Grimsby Branch won the banner by a small margin.

*Liverpool*—The Christine Majoh Bee-Hive Swarm of the Liverpool Branch held an unusually successful ball on St. Valentine's Eve. The spirit of the day was present, and Cupid worked overtime to help make it a "hearty" affair. Appropriate refreshments were served.

*Manchester*—The Rochdale M.I.A. gave a delightful social on February 8th. After the program, a basket lunch was served and games played.

*Newcastle*—At a baptismal service held in the Sunderland chapel on February 19th, two persons were baptized by Elder Merlin L. Hamilton. They were confirmed members of the Church by President Weston R. Clark and Elder Lorin B. Daniels.

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## CENTENNIAL SONG

(Suitable for April 6th Branch Celebrations.)

*Tune*: "High on the Mountain Top."

TO-DAY, in prayer and praise,  
 In song and wholesome mirth,  
 The Church of latter-days  
 Commemorates its birth;  
 One hundred years have come and gone  
 Since that momentous day did dawn.

A century of light!  
 Effulgent, glorious truth!  
 Dispelling error's night—  
 "Philosophy" forsooth!  
 Man, aidless, vainly seeks for God—  
 "We've found the way the Prophets trod!"

A century of deeds,  
 Of faith that action shows,  
 Of hope that onward leads,  
 Of love that suff'ring knows;  
 The wholesome fruit bespeaks the tree;  
 The tree, the Hand of Destiny.

One hundred wondrous years  
 Of history sublime,  
 Of triumphs and of tears,  
 Unequaled throughout time;  
 These things the Saints cannot forget,  
 They cry in faith, "Lord, guide us yet!"

FRANK I. KOOYMAN

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BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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